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deduced that the principle of association is the same for simultaneous and successive associations and for those of similarity; moreover we see that there are two species of simultaneous and successive associations, the direct and the indirect. The direct association of coexistence and sequence takes place because the single system preformed as a physiological synergy is aroused in its integrity, reacting successively in its parts. The association by similarity takes place because the special rhythm of such an entire system stimulates analogous rhythms of other systems physiologically preformed, in the same way that a piano-string in vibration produces resonating vibrations in other strings of analogous rhythm. The indirect association of coexistence and sequence takes place because the rhythm of activity, when there is consciousness of one term of an associative series, arouses the analogous rhythm of a term of another associative series in such a way that the whole physiological system takes part in it. Reasoning is nothing more than a product of the law of recognition.

E. W. SCRIPTURE.

SCRIPTURE, *Ueber den associativen Verlauf der Vorstellungen*, Inaug. Diss. Leipzig 1891; also Phil. Stud. 1891-2 VII 50.

The first step to a scientific treatment of the subject must be a careful collection of material instead of the fictitious examples generally in use. The course of ideas in consciousness can for the sake of scientific study be divided into four processes: preparation, influence, addition and posterior effect. The process of preparation is the change which an apperceived idea undergoes before it influences the course of consciousness. In one form of association the whole of the apperceived idea acts and remains in the result; e. g. the word *Kothe* calls up the phrase "in *Kothe*," (p. 17). In another form the whole of it evidently acts but the resulting idea does not contain it: e. g. touch-impression from a piece of paper—word "paper," (p. 17). Often only part of the apperceived idea is of effect, that is, it is diminished by the concentration of the attention on certain parts which are active in producing the result whereas the other parts are apparently lost; this is the process of the diminution of an idea. Example, *Rahm*—*Raum*; the association is caused by the three letters while the other disappears (p. 20). The second fundamental process is the influence of ideas on the course of consciousness. It is of two kinds, direct and indirect; the former is the case where an idea produces a change without the intervention of another idea; example, "ach!"—"ach, weh!" taste of lemon juice—word, "lemon juice;" sound of a tuning-fork—visual image of a tuning-fork (p. 26). The other form is the indirect influence. Sir Wm. Hamilton thinking of Ben Lomond associated to it the apparently unconnected Prussian system of education; he had, however, once met a German on that mountain and the association can be explained by supposing the unconscious links of association thus: Ben Lomond—the German—Germany—Prussia—the Prussian system. To test the point by experiment, a series of cards was prepared on half of which were German words, *A, B, C, D*, and some unknown Japanese letters, *u, v, w, x*; the other half contained Japanese words in Roman characters, *M, N, O, P*, with the same Japanese letters, *w, u, x, v*. The series having been shown in this way, one of the German words was then exposed without the Japanese letter and the observer was to notice on what he next thought. The Japanese letters were generally forgotten and the Japanese word in Roman characters was often associated without the observer knowing why. The probability of the correct Japanese word being associated to the German word was about one to five; actually this occurred in the ratio of nearly three to two, or, if some cases where other influences were at work be omitted, in the ratio of two to one. Experiments with other combinations of ideas, e. g.

words, colors, names, etc., seldom give such results, the direct influence being generally the more powerful. The forgotten or semi-forgotten Japanese letters were to be found in various degrees of consciousness, and several pages are devoted to an investigation of them. The third process, addition, can be illustrated by the following examples: The—Thee; sound of two pieces of wood rubbed together—visual image of the small pepper-boxes (which grind) at table in a Swiss hotel (p. 44). The addition of elements to an idea often takes place while the idea itself undergoes a diminution as above described; this may go so far that none of the original idea is left, every substitution is thus an addition with diminution. A large collection of examples is given illustrating the various forms of the process. One of the most interesting points is the addition of the coefficient of recognition (first noticed by Höfding); the simplest form is seen in the example: touch-impression from a piece of silk—recognition of an indefinite touch-impression, (p. 57). The development of the quality of recognition into localization in space and time is illustrated by numerous examples. The Herbartian revival of ideas and the English reproduction of ideas are impossible terms, ideas being neither revived nor reproduced; the facts are limited to the existence of an idea at a given moment which exhibits certain properties that we attribute to previous occurrences in consciousness. These properties are called after-effects. One peculiar case is experimentally investigated, namely, the effect of an unperceived element. A series of picture cards is shown with such short exposures that only the picture is seen while a letter in the indirect field of vision entirely escapes notice. Then the letters are shown singly and the observer is asked to say what picture belongs to each of them. The results show that the unperceived portions of an idea are sufficient to call up the idea. The bearing of these experiments and those on indirect influence in explaining cases of apparently disconnected successions of ideas is evident.

AUTHOR.

III.—HYPNOTISM AND SUGGESTION.

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BÉRILLON, *Les faux témoignages suggérés chez les enfants*, Rev. de l'Hypnotisme 1892 VI 203.

Dr. Bérillon recounts some observations on children both in the waking and hypnotic conditions. He asks a child to pay especial attention to his words and says: "you will forget your name;" the child is really unable to speak its name, although evidently struggling to do so. Another boy ten years of age is asked to tell what he did the day before, he mentions that a Mr. J. was present at dinner, when he is interrupted with the statement that his memory is confused and that he doesn't know whether Mr. J. was present at lunch or at dinner. His mother asks him to remember but the recollection is gone. Another boy 12 years of age is told that when in the street yesterday he saw two men fighting, the one struck the other and fled. The man was large and so on. Upon questioning the lad recalls the whole scene and will not believe it was suggested to him. Another child similarly is made to accuse a respectable neighbor of theft, or accuse his school-mate of assaulting him and so on. The suggestions are often extended by the imagination of the subject. Dr. Bérillon concludes that with children from six to fifteen years of age it is easy by simple affirmation